consciousness into sleep; he is the same before the organisation of memory and after it, in the infant and in the dotard, in sleep and in waking, in apparent consciousness and apparent unconsciousness; he and no other did the acts which he forgets as well as the acts which he remembers; he is persistently the same behind all changes of his. becoming or his personality. This action of knowledge in man, this co-ordinating intelligence,. this formulation of self-consciousness and self-experience is higher than the memory-ego and sense-ego of the animal and therefore, we may suppose,. nearer to real self-knowledge. We may even come to realise, if we study the veiled as well as the uncovered action of Nature, that all ego-sense, all ego-memory has at its back, is in fact a pragmatic contrivance of a secret co-ordinating power or mind of knowledge, present in the universal conscious-force, of which the reason in man is the overt form at which our evolution arrives,—a form still limited and imperfect in its modes of action and constituting principle. There is a subconscious knowledge even in the Inconscient, a greater intrinsic Reason in things which impose co-ordination, that is to say, a

certain rationality, upon the wildest movements of
the universal becoming.

The importance of Memory becomes apparent
in the well-observed phenomenon of double person-
ality or dissociation of personality in which the
same man has two successive or alternating states
of his mind and in each remembers and co-ordinates